A SERMON

PREACHED

at the Aſsizes held in

WARWICK.

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By

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UMI

To the Worſhipful

THOMAS LUCY

of CHARLECOTE *Eſquire,*

HIGH SHERIFFE of the County of

Warwick.

THere are three things, which, if univerſally conjoyn'd, would certainly make this Nation happy: The juſt Awe and Reverence of the Divine Nature: Loyalty to the King, God's immediate Vice-gerent upon Earth: And the due Execution of Juſtice, for the terror of evil doers, and the praiſe of them that do well. The firſt would make them good Chriſtians; the ſecond would make them good Subjects; and the third, would either perſwade, or force them to be good Men. In order to the attaining of theſe ends, I have made it my buſineſs, according to my ſlender capacity, to evidence that there is a God, who ruleth over the higheſt; and that He is ſo far graciouſly pleaſed to promote the good of Humane ſociety, as to make Government his own Ordinance; that they, who are

Subjects, are bound to be obedient, and loyal, by God's authority; and that they, who repreſent our gracious Sovereign in the high ſeats of Judicature, are obliged to fidelity, by the greateſt Commands and Encouragements.

SIR, being ſelected, by Your undeſerved favour, to be your Chaplain, at this remarkable time, I was perſwaded, that I could no way better publiſh the true ſentiments of your Loyal heart, or diſcharge my Own Duty, than by endeavouring to inſtill into the minds of my Auditory theſe weighteir matters of the Royal Law. If I have, in the leaſt degree, promoted the Honour of God, and the King; ſatisfied your Self; confirmed any true Chriſtians in their juſt ſentiments; and convinced, or confuted any ſeditious, Anarchical ſpirits; I have compaſſed my end, ſhall give God the glory, and remain,

Honoured SIR,

Your moſt Humble and

Faithful Servant,

SAMUEL JEMMAT.

2 CHRON. 19. 6.

And ſaid to the Judges, take heed what ye do; for ye judge not for man, but for the Lord; who is with you in the Judgment.

IEhoſhaphat *was one of the beſt of all the Kings of* Judah; *it having pleaſed the Spirit of God to record it of him, about the beginning of his Reign,* [a] that he walked in the firſt ways of his Father *David*, and ſought not unto *Baalim*; but ſought to the Lord God of his Fathers, and walked in his commandments, and not after the doings of *Iſrael*. *And afterwards,*

[a] 2 Chron. 17. 3, 4.

towards his latter end, the ſame ſpirit teſti-
b 2 Chr. 20. 32. *fies,* [b] that he walked in the way of *Aſa,* his Father, and departed not from it, doing that which was right in the ſight of the Lord.

And on the other ſide, He only char-
c 2 Chr. 18. 3. *geth him with breaking Leagues with* [c] Ahab, *and* [d] Ahaziah, *two wicked Kings*
d 2 Chr. 20. 3. *of* Iſrael, *(which, according to humane po-licy, might ſeem agreeable enough with the reaſons of State) and for not removing the*
e 2 Chr. 20. 33. *High places,* [e] which the people ſtill had recourſe unto, having not throughly prepared their hearts to the God of their Fathers.

By all which it is intimated, (though his Predeceſſors had their failings) yet He, in the beginning, progreſs, and end of his reign was highly commendable. That he had a conſtant reſpect unto the holy commandments of God, and made them the rule of his own life, as well as the Govern-

ment

ment of his Kingdom. The conſequent whereof was this, that he did more in the reformation both of Civil and Eccleſiaſtical affairs, than any that had gone before him, ſince the days of David.

The words, which I have read, are part of the charge, which this good King gave to the Judges commiſſioned by himſelf: And therefore, from them, we may rationally expect to learn ſome of the main and principal duties, which concern all thoſe, who live in any degree of Eminency, or Authority, either in Church or State: and more eſpecially, thoſe that are in office, appertaining to Juſtice. This good King, being dead, yet ſpeaks, and that aloud in the words of the Text: ſaying to the Judges, take heed what ye do, for ye judge not for man, but for the Lord, who is with you in the judgment.

Which words preſent us with four remarkable, and profitable truths. The two

first of which, ought to be of general influence; and the two latter principally concern those Sages, which are in Commission. They are these.

Truth I. *That the primary source, and original of Judgment, is God. Though Judges are chosen, commissioned by, and must give their accounts to the King; yet* they judge not for man, but for the Lord.

Truth II. *That the Kings of the earth are the secondary springs, and fountains of Justice. Next, and immediately under God, judgment flows from them. And therefore the King, in the Text, gives his command to the Judges, in these words,* He said to the Judges.

Truth III. *That it is highly incumbent, upon all Judges, to be most critically cautious, and careful: Both God, and the King say to them,* take heed what you do.

Truth IV. *That all they, who are duly advanced to such eminent places of trust, and dignity, have*

have the greateſt motives in the world, to be faithful in the performance of their duty; and that, becauſe God is with them in the judgment.

I begin with the firſt of theſe, viz.

That the primary ſource, and original of Truth I.
Judgment is God. Though Judges are choſen, commiſſioned by, and muſt give their accounts to the King; yet they judge not for man, but for God.

I am not ignorant, that there were two ſorts of Judges, among themſelves, in the days of Jehoſhaphat: *ſuch as were concern'd in Eccleſiaſtical, and ſuch as were intruſted only with Civil affairs. The conſtitution of both is manifeſt from* verſ. 11. *of this chapter, where the King declares:* Behold, *Amariah,* the chief Prieſt, is over you in all matters of the Lord: and *Zebediah,* the ſon of *Iſhmael,* the Ruler of the houſe of *Judah,* for all the King's matters.

Yet

Yet do I not think it rational, for any man, ſo to appropriate Eccleſiaſtical affairs to the Lord, *as to exclude him from his intereſt, in thoſe that are* Civil: *but have good reaſon to conclude, that the King ſpeaks to both ſorts of Judges, when he ſaith,* ye judge not for man, but for the Lord. *That* ἔκθεσις, *which he makes uſe of,* verſ. 10. *by inſtancing in particular caſes, ſufficiently proves what I ſay.* And what cauſe ſoever ſhall come to you, of your Brethren, that dwell in their cities; between blood, and blood; between law, and commandement; ſtatutes, and judgments; ye ſhall even warn them, that they treſpaſs not againſt the Lord. *Thoſe criminal cauſes, between blood and blood, were certainly Civil, as well as thoſe, which related to the ſtatutes, and judgments, were Eccleſiaſtical: and yet, the offenders, in both caſes, are warned not to treſpaſs againſt the Lord.*

Which

Which plainly discovers God's interest in Judgment, be it of what kind or nature soever: whether it be Civil, or whether it be Ecclesiastical, God is the primary source and original of it: And whatsoever they be, that are intrusted with the executive parts of Judgment, they judge not for man, but for the Lord.

This, I am sure, is agreeable with the analogy of Scripture, which informs us, not only, [f] that the Lord is a God of judgment, *implying, that it is his nature, or unalterable property; or that* [g] he loveth judgment, *to denote his affection; or* [h] *that* all his ways are judgment, *to discover his steadiness, and uniformity in the exercise of it; or,* [i] *that the* Lord is known by the judgment which he executeth, *to show how remarkable he is for this property; or, that* [k] the Almighty is excellent in judgment, *to demonstrate, how far he transcends those, that are most critical*

[f] *Is.* 30. 18.
[g] *Ps.* 33. 5. *Is.* 1. 8.
[h] *Deut.* 32. 4.
[i] *Ps.* 9. 16.
[k] *Job* 27. 33.

critical amongſt men: but it alſo aſſures us, that the judgment is Gods; [1] to teach us this leſſon, that, though the Miniſters and Executioners of Juſtice, may be varied according to the exigencies of times, and places; yet, whereſoever Judgment is faithfully done, God is the director, author, and owner of it.

[1] Deut. 1. 17.

By that emanation of power from himſelf, whereby he communicated exiſtence to the World, and all the Creatures that are therein, He became the abſolute Sovereign of the Univerſe; and did Himſelf, at firſt, exerciſe this juriſdiction, which I am ſpeaking of: As appears by his puniſhing of Cain, for murdering his Brother, before the Promulgation of any Law to the contrary. And by his Commiſſioning Abraham to kill his Son; which made the real intentions of the Patriarch ſo to do, an act of Faith, and commendable obedience; which without that would have been down-right murder.

And

And tis as certain that he did, afterwards, devolve this power upon Man, when he delivered that Law to the ſons of Noah, whoſo ſheddeth man's blood, by man ſhall his blood be ſhed[m]: *which power he cannot be imagined to have committed promiſcuouſly to every man, who would be glad to be an avenger of blood, (becauſe that would have given authority to the moſt notorious murthers, and countenanced the vileſt outrages in the world,) but to perſons of knowledge, and fidelity, elected, commiſſioned, and ſet apart for that Office. Since which time tis manifeſt he hath, in all Ages, ſelected choice perſons for the adminiſtration of Juſtice: hath given to ſome the ſpirit of Government, and to others the ſpirit of Subjection; hath given to the Higher Powers the greateſt encouragements, they are capable of, by his Promiſes, in caſe of diligent, faithful Obedience; and hath deterr'd Subjects from injuſtice,*

[m] Gen. 9. 6.

and diſobedience, by the great movers of mankind, viz. *Temporal, and Eternal Death.*

Uſe 1. *How bold and couragious, how diligent and faithful, how reſolute, and unmoveable by the entreaties, threats, flatteries, collogueings, and all other artifices of men, ſhould the conſideration hereof make all thoſe, who* judge not for Man, but for the Lord? *A wicked* Baalam *could ſay,* [n] If *Balak* would give me his houſe full of ſilver and gold, I cannot go beyond the word, of the Lord, my God, to do leſs or more. Nehemiah *could ſay, in the ſincerity and integrity of his heart,* Should ſuch a man as I fly? *And it will well become every perſon, that is entruſted with Judgment, to take up the like forms of ſpeech, and ſay; Should I be faint-hearted, or negligent? ſhould I be partial, or injuſt? ſhall I be drawn aſide by any ſiniſter reſpects, who judge not for* Man,

[n] Numb. 22. 18.

Nehem. 6. 11.

Man, *but for the* Lord! *Sure I am, they have as good a ground ſo to do; becauſe God's Commiſſion doth not only licenſe them to execute juſtice, and judgment, but it lays a neceſsity upon them, by making it their Duty.*

And, on the other ſide, how ready to obey, and fearful to offend, ſhould it make all thoſe, who are ſubjected to their Power? How ſhould they be inclined to account their perſons Sacred, and to look upon them as Repreſentatives of God himſelf? Uſe 2.

Yea, how thankful to God ſhould it make all thoſe, who are under juriſdiction, for being ſo mindful of the Sons of Men? God is that High, and Holy one, who ſits upon the Circle of the Heavens, and beholds all the Inhabitants of the Earth as Graſs-hoppers; all the Kingdoms of the World are very little, and inconſiderable things to Him: There can be no advantage accrue to God, by their felicity; nor Uſe 3.

detriment, though all their counſels be turn'd to folly, and all Civil Government to Anarchy, and Confuſion: And yet he is pleaſed to contrive the good of All, and to fortify Civil Powers by his own Commiſſion; that Judgment may run down like water, and Righteouſneſs like a mighty ſtream. *Lord!* What is man, that thou art ſo mindful of him, or the ſon of man, that thou doſt ſo regard him!

Uſe 4. *How effectually ſhould this convince all the Anarchical ſpirits amongſt us? and aſſure them, that Dominion is neither founded in* Power, *nor* Property, *nor* Compact, *nor* Grace, *but in the great Authority of the Abſolute Sovereign, and moſt gracious Governer of the whole World. Could it be founded in* Power, *Angels would have a right to deſtroy all Mankind, Children their aged Parents; nay Thieves themſelves would have an undeni-*

able

able title to the goods of the Impotent. Could it be founded in Property, *it muſt be poſsible to ſuppoſe, that Man had a right to Sovereignty, before God* gave him a dominion over the fiſh of the Sea, and the fowls of the Air, and over every living thing that moveth upon the Earth [o]; *which was long before he back'd it with that commandment,* Thou ſhalt not ſteal. [p] *Could it be founded in* Compact, *'twould have been at the pleaſure of the People heretofore, and would be ſo ſtill, whether they would engage themſelves, or not: and they might have fruſtrated the great deſign of the Almighty, by their refuſal. Could it be founded in* Grace, *there muſt have been ſome better χειρόγα, than we now enjoy, whereby to diſtinguiſh between the Holy, and the Vile; or the crafty, hypocritical Pretenders would certainly go away with the greateſt ſhares of the Earth. But, being founded in*

[o] Gen. 1. 28.

[p] Exod. 20. 25.

in the power, and wiſdom of God; and, it being determined, that he is the primary ſource of Judgment; it will neceſſarily follow, That the ſubordinate Authors of Judgment are not, meerly, the ordinance of Man. *They are ſo indeed,* ſubjectivè, *as the Offices of Juſtice are born by Men, not immediately by God himſelf, not by Angels, or any other Creature. They are ſo* objectivè, *as Juſtice is imployed among men, they being the perſons who are to be reſtrained, or puniſhed by Laws. They are ſo* τελικῶς, *finally, as men are the perſons, who are to receive the benefits of Government. But yet, if we conſider it* κυρίως, *properly, and originally, as to its* creation, ordination, *and* inſtitution; *ſo it is Gods work; and ſo the higheſt Judges upon earth, judge* not for Man, but for the Lord. *That's the firſt Truth. I come now to the ſecond.*

Truth II. *That the Kings of the Earth are the ſecon-*

ſecondary ſprings and fountains of Juſtice: Next, and immediately under God, Judgment flows from them. And therefore the King, in the Text, gives his Command to the Judges, in theſe words, He ſaid to the Judges.

It is impoſſible to conceive what dread and horror would befall Mankind, if God ſhould take the immediate exerciſe of Dominion, and execution of Juſtice into his own hands. When the whole congregation of the Iſraelites *were ſenſible of the terrible Concomitants of God's delivering the Law, it was their unanimous ſupplication, that he would be pleaſed, from thence forwards, to ſpeak to them by the mediation of his Servants.* [q] Speak thou with us, *ſay they to* Moſes, and we will hear, but let not God ſpeak with us, leſt we dye.

[q] Exod. 20. 19.

And it is as impoſſible to apprehend what confuſion would enter into the world, if

if God ſhould, in his righteous judgment, deliver up Mankind to Anarchy.

Wherefore, to avoid theſe unſpeakable evils, God hath been pleaſed to make choice of fit perſons to be his own Vice-gerents among men. Fitt, *I ſay, becauſe adorn'd with wiſdom from above, and the ſpirit of Government: yea, the* fitteſt *of all others, becauſe God thinks them ſo: having ſaid, Prov.* 8. 15. By me Kings reign, and Princes decree jnſtice. By Me, *i. e. by my* authority, *and* appointment, excluſively *to all others.* By Me Kings reign, and Princes decree juſtice, *as it may be taken* abſolutely, *the Powers that* [r] Rom. 13. 1. *are being ordained of God;* [r] *and as it may be taken* with its moſt deſireable additaments, *by him they reign* juſtly, righteouſly, *and* happily. *This* Promotion cometh neither from the Eaſt, nor from the Weſt, nor yet from the South; but God is the Judge, he putteth

teth down one, and ſetteth up another. [r] Pſ. 75. 6, 7.

Theſe are the perſons to whom God hath been pleaſed to give his own Name, [s] *calling them* Gods; *not only to mind them of the height of their Place, and the excellence of their Duty, but alſo to command Reception, and beget Reverence and Eſteem for them among Men.* [s] Pſ. 82. 6.

Theſe he hath ſtiled his own Miniſters, [y] λειτουργοὶ θεοῦ εἰσιν; *which is always a title of great Honour, and Publick performance; being never applied to ſervants, or underlings, but to thoſe who are Eminent, and Glorious, either by Nature, Office, or both.* [y] Rom. 13. 6.

To Theſe he hath given the character of the Higher Powers [w]: *as if he deſigned, by that very act of his Providence, whereby he called them to be Rulers, either to advance them ſo far above other men, as to place them among the Angels; or to abſtract ſo much from their Humanity, as to* [w] Rom. 13. 1.

make them all Power *for the neceſſary ends of Government.*

Into their hands hath he put the ſword of Juſtice, and commanded them not to bear it in vain.[z] *As it is a* ſword, *tis deſign'd to cut, and wound, yea and to kill too, when occaſion requires it: and as it is the* ſword of Juſtice, *it is obliged to ſpare the innocent, and turn its edge or point only towards evil doers: and whereas it is* not to be uſed in vain, *Puſillanimity, and fond Pity are, by that conſideration, excluded. It being the natural temper of Juſtice, to give to every man his due, without being biaſſed by the perſons intereſts, relations, or rewards of malefactors.*

[z] Rom. 13. 4.

Of theſe He hath aſſured us, that they are his own Ordinances[y] *to convince all fanatical, and ſeditious ſpirits, that the Magiſtracy was not originally invented, or ordain'd by Men, that it is not at mans pleaſure to reject it, when they think fit*

[y] Rom. 13. 1, 2.

to

to withdraw their obedience, or to defend and maintain themselves against God's ordinance *by private conspiracies, or open resistance, when ever natural strength, or the combination of parties shall make them able.*

Lastly, unto these hath He obliged mankind to subject themselves, not onely for wrath, but for Conscience sake; [z] *i. e. not only for fear of being cut off by the sword of Justice, but because God hath, by his Command, made it their Duty; and threatned them with eternal Damnation, if they disobey them.* [z] Rom. 13. 5.

Hence it is, that Almighty God, speaking of Cyrus, *the great* Persian *Monarch, saith,* He is my Shepherd, and shall perform all my pleasure. [a] *Hence our Saviour tells* Pilate, *the* Roman *Governer among the Jews,* Thou couldst have no power against me, except it were given thee from above. [b] *Hence it is recorded,* [a] Is. 44. 28. [b] Jo. 19. 11.

corded, that the people found that the
c 1 King. 3. 28. wiſdom of God was in Solomon, to do judgment c: and the Queen of Sheba, though an Heathen, attributed it to God's
d 2 Chron. 9. 8. love to Iſrael, that he had ſet Solomon over that people, to do judgment, and juſtice d.

The neceſſary Concluſions which flow from this Doctrine, I take to be theſe three.

Concluſ. 1. That it is not only lawful, and neceſſary, but a part of the true Chriſtian Religion, to deſie, and abjure the Pope's Supremacy: who takes upon himſelf (as St. Peter's Succeſſor) to have the ſole power of diſpoſing of all the Kingdoms of the Earth; to place the Crowns of Emperors upon their heads with his foot, and to kick them off again when he hath done. It being moſt certain, that they, which hold immediately from God, are not at all beholding to his Holineſs.

That

That none but God can absolve Subjects from their Allegiance, and Obedience, which they owe to their natural Lords. Neither the male-administration of Government, nor their own fears, and jealousies, nor the decay of Trade, no, nor the hazard of Religion it self, can justifie the acts of Rebellion. When God suffers such things as these to fall out, he permits them for ends best known to Himself; but hath never yet, nor ever will, to the end of the world, give the least countenance or toleration to Rebels. Concluſ. II.

They, to whom he hath given his Own Power, are accountable to none but Himself: And therefore those, must needs be so far from deserving the names of High Courts of Justice, in which Gods Vicegerents are sentenc'd, and condemn'd; that they are to be accounted the greatest Violences to Humane Society, and the Ordinance of God; as also, the greatest usurpations upon Sove-

reignty,

reignty, and Judgment, that the Presbyterians, Jesuites, and the Devil himself could ever boast of.

Concluſ. III. That next, and immediately under God, we ought to be thankful to the King's Majesty, for his most gracious Government: For causing good and wholesome Laws to be enacted, and continue in force, for the Government of this Nation, wherein we live: And for superadding the high favour of his Royal Promise to govern by Law, and to protect the true Protestant Religion, as it is by Law established, as well as the Properties of his Subjects, against all invaders and opponents. For these inestimable benefits, all the grateful Addresses of his Subjects, the greatest inlargement of their hearts, and most intimate exultations of their souls, are too mean returns. Nothing but unmoveable Loyalty to the King, Conformity to the Church, and active Obedience to his Laws, can bear any true pro-

proportion to them. Certainly we have as great reason as any Nation under Heaven, to make an hearty and grateful use of that Exclamation of the Psalmist, [c] Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God. [c] *Ps.* 144. 15.

That it is highly incumbent upon all Judges to be most critically cautious, and careful. Both God and the King say to them, Take heed what you do. Truth III.

Caution, and Care, in such high concerns as they are conversant withal, seem to me to include these four things.

1. *Wisdom, and Knowledge, Prudence, and Experience.*
2. *Courage, and braveness of spirit.*
3. *Vigilance, and Activity.*
4. *True Christian Piety.*

The first will teach them how to take heed. The second will make them dare to do it at all times, and in all causes. The third will

not

not ſuffer them to ſlip any opportunity, wherein they ought to be cautious. And the laſt will make them have reſpect, both to God and the King.

1. *When Caution is thus recommended to the Judges, it is implyed, that they ought to be men of* Wiſdom, *and* Knowledge, Prudence, *and* Experience, *i. e. men of great natural abilities, and skilful in all thoſe Cauſes which ſhall come before them. They ought to have a general knowledge, and comprehenſion of the Laws, and ſtill to apply that knowledge to the greateſt variety of actions.*

Without theſe, it will be impoſſible for them to take heed what they do, notwithſtanding they be, of themſelves, well-minded, and willing to do juſtly: becauſe Ignorance, as forward as it is, can hardly be more impudent, than it is weak: nor can Folly be more ſwift to diſcover its Preſumptions, by its undertakings; than it is to teſtifie

teſtifie its Impotency, by its miſcarriages. But when Prudence and Experience come to be ſuperadded to great natural Abilities, and acquired Accompliſhments, they will certainly prove the moſt excellent ingredients out of which, Care, and Caution can be compounded.

2. *It is implyed hereby, that they ſhould be endued* with courage, and braveneſs of ſpirit, *without which, Knowledge and Experience will be but inſignificant words, and ineffectual ſounds. Which may ſufficiently appear, from the conſideration of the perſons with whom they have to deal; the high matters, about which they are converſant; the rebukes and puniſhments they are ſubject too, from thoſe who are above them; the hatred and violence of inferiours, as well as the obloquies and evil ſpeeches of the multitude: things, which no man in the world can be able to cope withall, except he be endued with an*

extraordinary ſpirit. Mean ſouls are naturally unfit for high imployments; becauſe Cowardice will certainly betray men to baſe and ignoble actions, 'twill make them afraid of righteouſneſs both in a Legal and Evangelical ſenſe, becauſe it wears a ſword.

3. *Tis implied, that they ſhould be men of* Vigilance, *and* Activity; *induſtrious to diſcover the Truth in every Cauſe, and willing to be guided by it when diſcovered. Though Juſtice it ſelf ought to be blind, yet the Miniſters thereof ought to be* all eye; *becauſe the great Governour of the World, who hath ſtiled them* Gods, *never made them Omniſcient: and though he calls them by his Own name, to add Veneration to their Authority; yet hath he frequently made it evident to themſelves, and the world, that they are but Men, by their Failings. It is the unparallel'd excellency of God that He is Omnipreſent, i. e. (as the Schools interpret it) in all places, at all times, by the*

the ſame indiviſible act: and undoubtedly he expects it from all thoſe, of whom he hath ſaid, ye are Gods, *that they ſhould endeavour to aſſimilate themſelves to Himſelf, by a Politick Ubiquity. From whence tis evident, that ſuch high Officers are obliged to teſtifie their Fidelity by their Care, their Conſcience by their Circumſpection. Eſpecially, becauſe the lives and fortunes of their Brethren are frequently put into their hands; and tis poſſible for them, without ſuch caution, not only to do unrighteouſneſs in Judgment, but alſo to become the verieſt Cut-throats and Pick-pockets in the world.*

Laſtly, it is implyed, that they ſhould be endued with true Chriſtian piety; becauſe that will be ſure to make them have reſpect to the commands, both of God, and the King: to the commands of God, for his own; to the commands of the King, for God's ſake. It will make them reverence

Justice, because God is the Authour, and Archetype thereof; and will incline them to moderate the rigour of Justice with lenitives of Mercy, lest they should transgress the rules of true Christian charity.

You see how necessary it is for them to be cautious, and careful, both from the nature of the thing it self, and also from the Commands of God, and the King. To which I may, most justly, superadde the consideration of the Age in which we live. This calls for the height of Wisdom, the greatest Abilities, the bravest spirits, the most eminent Activity, and the best grounded Religion. Because the purest Church, which Christ hath this day upon Earth, and the best of Monarchies, are design'd to be subverted and ruin'd by men of the most different Principles, and Interests. The Jesuites abroad, and the Fanaticks at home, are closely engaged in undermining both.

The former will own no Allegiance to the

the King, if it be inconsistent with the Supremacy of the Pope; nor think the vilest murthers or treasons sinful, if they will but promote their Hierarchy.

And the latter behave themselves as if they were of different interests, both from the Church, and Kingdom, and it were chiefly incumbent npon them to ballance Prerogative with Property. They therefore study the King's Laws, that they may be in a capacity to evade his Power; and pretend the Laws of God, to take away the force of the Laws of the King. They are ready, upon all occasions, to plead the liberty of the Subject, whenever it may prove a snare to the Government; and make use of those Franchises and Liberties, which have been given by the gracious Kings of this Realm to their once loyal Subjects, to deprive their Successors of their Sovereign Authority. They so well understand the inclinations of the giddy multitude, as, at most

most of their Popular Elections, they design to choose such Representatives of the People, as are best qualified to restrain the spirit of Princes: as if they were (with the degenerating Romans) *to set up the Tribunes of the People, with this only design, that they might beard the Consular Dignity. That's the third Truth.*

Truth IV. *Give me leave to speak, very briefly, to the last, and I shall immediately conclude. It is this: That all, who are duely advanced to such Eminent places of Trust and Dignity, have the greatest reason in the world, to be faithful in the performance of their Duty; and that, because* God is with them in the Judgment.

Tis certain, that Omnipresence is an attribute inseparable from the Divine nature: they that climb up into Heaven, and they that dig down into Hell; they that take the wings of the morning, and dwell in the uttermost parts of the Sea; and they that cover

ver themſelves with the moſt opacous darkneſs, can never get out of the ſight or company of the Almighty. And yet God hath been pleaſed to make the promiſe of his ſpecial preſence *an act of Grace, and that, whereby he would incourage his moſt eminent Servants in the performance of his own work. Hence we read* Pſalm. 82. 1. God ſtandeth in the Congregation of Princes, He is a Judge among Gods: *and in the Text,* He is with you in the Judgment.

God is with them, *and* ſtands by them; *not as an idle Spectator, or unconcern'd Auditor, but as one who gives them their beſt Commiſſion, will countenance, maintain, protect, and reward them for their lawful Acts: but will keep a ſevere book of remembrance againſt them, if ever they force Judgment, which ſhould run as a pure and* mighty ſtream, *to ſpring up as* [f] hemlock, *or* [g] wormwood.

[f] Hoſ. 10. 4.
[g] Amos 5. 7.

My

My Lords, I don't queſtion, but that You are prepared, and reſolved to obey the King; and to judge, not for man, *but* for the Lord: *and therefore I have good warrant to declare, that God will be* with you in the judgment.

For which, and all other gracious vouchſafements to Mankind, let us render unto the Glorious and Eternal Trinity, God the Father, God the Son, and God the Holy Ghoſt, the only Wiſe and True God, all Honour, Obedience, and Adoration, now, and for ever. Amen.

THE END

ERRATA.

Pag. 2. l. 7. read *making*. p. 5. l. 10. r. *for the Lord*. l. 12. r. *the Jews*. p. 7. l. 5. r. *whoſoever*. p. 10. l. 2. r. *viz. the fear of* p. 18. l. 21. r. *mens* p. 21. l. 2. r. *that Allegiance* p. 23. l. 1. r. *with them*. p. 31. l. 11. r. *Text we read*.